N° 19

A

SERMON

PREACHED AT

St. *BOTOLPH*, BISHOPSGATE,

On SUNDAY, *November* 24, 1754,

AT THE

OPENING of the ſaid CHURCH.

By *THOMAS JONES*, M. A.
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TO THE

RECTOR of St. *Botolph*, *Biſhopſgate*.

REVEREND SIR,

IN Compliance with your Requeſt I have publiſhed the following Sermon. I acknowledge myſelf accountable to you (as Rector) for what I advanced in your Pulpit; and you have now an Opportunity of *confuting* whatever you ſhall find contrary to *ſound Doctrine*; but you muſt at the ſame Time give me Leave to tell you, that I am fully perſuaded, in my own Mind, that I have advanced nothing contrary to the Goſpel of Chriſt, and the Doctrines of our own Church.

As you were pleaſed to direct me (during Divine Service) to take Care how I advanced any Thing contrary thereto; and did, after the Sermon was over, accuſe me, in a very extraordinary Manner, of having aſſerted many Things I could not defend; you will, I preſume, think it incumbent on you to ſhew what your Objections are.

As

DEDICATION.

As this Sermon would never have made its Appearance in Print, unleſs you yourſelf had deſired it; you will therefore, I hope, paſs over with Candour the Inelegancies of the Compoſition, and conſider only whether the Doctrine be true or falſe.

I ſhall ſay nothing of the very Unchriſtian Treatment I met with from you on the Day I delivered this Diſcourſe, but ſhall take my Leave, with praying the great and adorable GOD *to lead you with his good Spirit*, and to direct you *in the Way according to Godlineſs*. I am,

REVEREND SIR,

Your very humble Servant,

T. JONES.

PSALM xlviii. 9.

We have thought of thy Loving Kindneſs, O God, in the Midſt of thy Temple.

In Verſe the 8th the other Tranſlation runs thus.

We wait for thy Loving Kindneſs, O God, in the Midſt, &c.

THIS was the Language of a very great and powerful Monarch, who, at the ſame Time that he preſided over a great and flouriſhing Kingdom, and had Abundance of Soldiers and Servants under him, and could ſay unto one Man go, and he went, and to another come, and he came; was ſo far from being puffed up, and conceited with theſe great Privileges, that we frequently find him acknowledging the divine and merciful Hand, that raiſed him to this Degree of Magnificence, and confeſſing his Unworthineſs of the Bleſſings he received. He did not, what too many of our modern Infidels do, aſcribe his Proſperity to Chance, Fortune, or his own Induſtry and Merit, but always reſolved the whole into the Love and Goodneſs of his God.

When this great Man was perſecuted and derided by his own Subjects, (like the true *David* he was deſigned to repreſent) when he was reviled, he reviled not again.

He was often affected with a Senſe of his Infirmities, and as often repaired to the Throne of Grace, for Help and Aſſiſtance. He was ſenſible of the Danger his exalted Station expoſed him to, and accordingly looked up to God, for a conſtant Supply of his Grace, to enable him to do what was pleaſing in his Sight.

This is the Difference between the Children of God, and the Men of this World: The former know too well their own Weakneſs and Inſufficiency to truſt to themſelves; for which Reaſon they place their whole Truſt and Confidence in God, and are accordingly aided and ſupported by him; and the latter, full of themſelves, conceited with their own Abilities, think it beneath them to call upon God; and therefore generally periſh in the Work of their own Hands. But it was the peculiar Happineſs of *David* to be taught of God, he was led by his Spirit, he knew too well where his Help was laid, not to have Recourſe to it whenever he was in any Diſtreſs or Trouble. As he was thus enabled by divine Grace *to rule his People prudently*, and to manage all his temporal Concerns with Diſcretion; ſo, by the ſame powerful Principle, was he directed to look forward to a happy Eternity. He looked forward by Faith to *Jeſus Chriſt*, the great Sacrifice, who was to appear, and thereby made his *Calling and Election ſure*.

David, whatever ſome may imagine to the contrary, was a ſincere *Chriſtian*, and believed in *Chriſt*, who was to come: All the Difference between the believing *Jews*, before our Lord's Advent, and ſincere *Chriſtians*, ſince that, is, that the former believed in *Chriſt* who

who was to come, whereas the latter believe in *Chriſt* who is come. *David*, as well as *Abraham*, *rejoiced to ſee the Day of Chriſt, and he ſaw it and was glad.* Nay, *David* himſelf was a remarkable Type of *Chriſt*. He was one of thoſe Worthies St. *Paul* ſpeaks of, who *died in Faith*. He looked up to *that Rock which followed* his Forefathers, *and that Rock was Chriſt*. Throughout his Book of *Pſalms*, *Chriſt* and his Church are pointed out and deſcribed: In this Pſalm he deſcribes the Advantages ariſing from the Redemption of Man by *Jeſus Chriſt*; and ſets forth the peculiar Ornaments and Graces of his Church, under the Type of the *Jewiſh* Temple; in the 9th Verſe he declares what Bleſſings the Faithful expected therein; *We have thought of thy Loving Kindneſs, O Lord, in the Midſt of thy Temple.*

Theſe Words I have ſelected for your preſent Meditations, and hope they will furniſh us with no unuſeful Reflections on this Occaſion.

May therefore the Holy and Eternal Spirit incline all our Hearts to an humble Dependance on him, that we may wait for, and receive the Loving Kindneſs of the Lord, in the Midſt of his Temple!

In my following Diſcourſe I ſhall endeavour to ſhew,

I. What it is the Church of God, by the Mouth of *David*, profeſſed to expect, *The Loving Kindneſs of God.*

II. Where this Loving Kindneſs was to be met with, *in his Temple. We have thought of thy Loving Kindneſs, O God, in the Midſt of thy Temple.*

Firſt,

Firſt, Then, I am to ſhew what the Church of Chriſt, by the Mouth of *David* in this Pſalm, profeſſed to expect; even the *Loving Kindneſs of the Lord*. We have thought of, or, we *wait* for, thy Loving Kindneſs, O God. His Loving Kindneſs then, deſired and prayed for, was, Pardon of their Sins, and eternal Life. They not only expected temporal Bleſſings, but alſo depended on *Chriſt*, who was to come, for Redemption and Salvation.

It has been indeed ſuppoſed, that the *Jews* looked no farther than this Life; that they were bid to expect temporal Bleſſings only. But can it be ſuppoſed, that the Eternal God, who had deſigned the Redemption of Mankind from the Beginning, would not reveal it to them, to whom he ſo manifeſtly diſplayed himſelf?

Is it natural to ſuppoſe, that thoſe Men, whom he owned as his faithful and beloved Servants, ſhould be Strangers to his gracious Intentions; that the *Iſraelites* (the obedient *Jews* I mean) ſhould undergo ſuch a Variety of Hardſhips, in the Proſpect of earthly Happineſs only; eſpecially, ſeeing great Part of their Lives would be ſpent in attaining that Happineſs, when, by Reaſon of Age and Infirmity, they would hardly be in a Condition to enjoy it? ſurely No. The temporal Bleſſings propoſed to them, on their Obedience to God's Law, were Types or Figures of that eternal Happineſs Chriſt Jeſus was to purchaſe for thoſe who would repoſe a ſettled Faith and Truſt in him; to this great End did all their Sacrifices and Services tend. The Hardſhips they underwent, the Afflictions and Trials they met with, were too ſtriking a Picture of the Calamities incident

dent to human Life, for them to expect any real Happineſs from any Thing here below.

The peaceable Enjoyment of the *Land of Promiſe*, repreſented the *Reſt* reſerved for the *People of God*, in too ſtrong and lively Colours, for them not to ſee where they were to fix their Hopes and Deſires. However unfaſhionable this Doctrine may appear, it is nevertheleſs the Determination of our own Church, in her 7th Article.

[" The Old Teſtament is not contrary to the New: " For both in the Old and New Teſtament, everlaſting " Life is offered to Mankind by Chriſt, who is the only " Mediator between God and Man, being both God " and Man: Wherefore they are not to be heard, which " Feign, that the old Fathers did look only for tranſi- " tory Promiſes."]

This too is the Language of Scripture; for throughout the New Teſtament (which I look upon to be the beſt Commentary on the Old) the Sacrifices and Services of the *Jewiſh* Law are appropriated to Chriſt; the Book of Pſalms is particularly applied to him and his Church; nor is there a ſingle Paſſage quoted out of the Pſalms, but what is mentioned and applied as relating to him.

Chriſt himſelf declared, that he muſt fulfil all Things, which were written in the Law of *Moſes*, and in the Prophets, and in the Pſalms, concerning him.

Farther, if it be true, as our own Church, and the holy Scriptures have determined, that all Mankind fell with *Adam*; and that *there is no other Name under Hea-*

ven,

ven, given among Men, whereby they can be ſaved, but only the Name of our Lord Jeſus Chriſt, it will appear highly neceſſary, that the Patriarchs and Fathers under the Law, ſhould have had a comfortable Proſpect of that Redemption; it was revealed to Man, immediately after his Fall, was continued and handed down to the true *Iſraelites*, in various Types and Prophecies, and at laſt fully compleated by the Coming of *Chriſt in the Fleſh*.

The Author to the *Hebrews* has aſſerted, that many of the old Worthies *died in Faith*; that their doing acceptable Service to God, was entirely owing to their Faith; and a greater than he has told us, that *Abraham rejoiced to ſee his Day, He ſaw it and was glad.*

This Day of Redemption the believing *Jews* looked for and expected; they did not pretend to challenge eternal Happineſs by their own Works (as too many who call themſelves *Chriſtians* now do) but depended on Chriſt for Salvation. This was the Loving Kindneſs they thought of, and waited for. They were ſenſible they were Sinners, they knew they had incurred the Diſpleaſure of God, but they did not go about to pacify his Wrath in their own Strength; but offered Sacrifices and Oblations to make Atonement for their Tranſgreſſions. Theſe Sacrifices were Emblems or Pictures of the grand and all-atoning Sacrifice of Jeſus Chriſt; and the *Jews* underſtood them in this Senſe; nor can the various Inſtitutions and Ceremonies of the *Jewiſh* Law, their Offerings, Waſhings, Purifications, and many other Appointments, be any otherwiſe accounted

counted for, than as they were deſigned to foreſhew, by way of Figure, the great Atonement that was afterwards to appear. A ſmall Acquaintance with the original Scriptures, will convince any one of this Point more fully; and whoever will read, carefully and attentively, the Epiſtle to the *Hebrews*, will be confirmed in this Opinion.

We ſee then, that the Church of God, by the Mouth of *David* in this Pſalm, profeſſed to expect Redemption from Death, and Forgiveneſs of all their Sins. The whole of the Old Teſtament was deſigned, either to keep that People from Idolatry, or to point out and deſcribe the Lord Jeſus Chriſt, in his various Offices and Relations to his Church. This was the *Loving Kindneſs* they thought of in the Temple of *Jehovah*; and a Loving Kindneſs it ſurely is, for God to take Compaſſion on his ſinful rebellious Creatures: And to find out a Way of eternal Salvation for them, was ſurely a *Love that paſſeth Knowledge*. This, my Brethren, is the *Loving Kindneſs David* prayed for, and this is what we muſt meet with if ever we are ſaved. We muſt have an Intereſt (let the Infidel and Profane ſay what they pleaſe, let them deride the Doctrine as much as they will) in our bleſſed Redeemer, if ever we expect to ſee God.

The *Loving Kindneſs* in the Text implies indeed *all* ſpiritual Bleſſings, Pardon of Sins, and Promiſe of Glory. When Man was revolted from God, and had no other Place to flee unto, the amazing Love of our merciful Redeemer manifeſted and diſplayed itſelf. *Eternal Life, that free Gift of God*, was, what the believing *Jews* earneſtly

earneſtly ſought after. This Gift is ſtill ready to be diſpenſed to all thoſe who are prepared thankfully to receive it. O that all here preſent may be ſo wiſe as to embrace it! But then we muſt remember, that we have it not in our own Power, to give ourſelves this Loving Kindneſs; we muſt not ſet up for our own Saviours. We muſt be ſaved in the Way and Manner God has appointed; or be loſt for ever.

Which brings me to ſhew, in the *Second* Place, Where this Loving Kindneſs is to be met with, in GOD's TEMPLE. *We have thought of thy Loving Kindneſs, O God, in the Midſt of thy Temple.*

We have already obſerved, that by Loving Kindneſs is here meant, that remarkable Loving Kindneſs of God, in redeeming Man from Death. It does not indeed preclude temporal Bleſſings, nor is it only confined to them. The Love of God carries with it the *Promiſe of the Life that now is, as well as of that which is to come:* This Diſpenſation of Mercy they were to wait for, and receive, in the Temple of *Jehovah*; here it was their public Services were to be paid.

The Temple, under that Law, was appointed by God himſelf; and the *Jews* were commanded to perform all acts of public Worſhip in the Place where the Lord their God had choſen to *put his Name*. Now we are not to imagine, that eternal Salvation was confined only to the Temple, as a Temple made with Hands; that it was in Regard of the Building, or outward Ornaments of it, that they were to be accepted; nor even in Regard of the very Ordinances

Ordinances themſelves: For we are told, that *the Blood of Bullocks and Goats could never of themſelves take away Sin.* Something higher, then, is intended in all this. This TEMPLE is *Chriſt*, it is in *Chriſt alone* we are to wait for the *Loving Kindneſs* of the Lord. That the Temple was a Type of *Chriſt*'s Body, is a known Truth. Our Redeemer himſelf uſes the very Expreſſion, *Deſtroy this Temple, and in three Days I will raiſe it up.*

The Tabernacle we know, (after the Model of which the Temple was built) was deſcribed to *Moſes* by God himſelf. *See thou do every Thing* (ſaith he) *according to the Pattern which I gave unto thee in the Mount.*

Here their public Worſhip was ſolemnized, to inform them, that all their Prayers and Supplications were to be offered up, through the Merits of *Chriſt*; here their Sacrifices were brought, intimating, that without *ſhedding the Blood* of *Chriſt Jeſus* there *was no Remiſſion.*

It would take up more Time, than the preſent Opportunity will allow, to deſcribe the ſeveral Parts of the *Jewiſh* Temple, and to ſhew the Relation they bore to Chriſt: The 9th Chapter to the *Hebrews* dwells very much upon this; we have a general Deſcription of the Tabernacle, or Temple, in the five firſt Verſes of that Chapter. *Then verily the firſt Covenant had alſo Ordinances of divine Service, and a worldly Sanctuary. For there was a Tabernacle made, the firſt wherein was the Candleſtick, and the Table, and the Shew Bread, which is called the Sanctuary. And after the ſecond Vail, the Tabernacle which is called the Holieſt of all; which had the Golden Cenſer, and the Ark of the Covenant, overlaid*

round about with Gold; wherein was the Golden Pot, that had Manna; and Aaron's *Rod that budded; and the Tables of the Covenant; and over it the Cherubims of Glory, Shadows of the Mercy-ſeat, of which we cannot ſpeak particularly.* All theſe were remarkably deſcriptive of the *Chriſtian* Syſtem.

I ſhall only mention at preſent the Holy of Holies. This was a known Type of Heaven. The High Prieſt, who entered into it once a Year, denoted the Entrance of Jeſus Chriſt, our Goſpel High Prieſt, into Heaven itſelf, the true Holy of Holies, to obtain eternal Redemption for all his faithful Servants. The Cherubims on the Mercy-ſeat, were an hieroglyphical Repreſentation of the adorable Trinity; and as the High Prieſt offered Incenſe before thoſe emblematical Faces, ſo does Chriſt, in his mediatorial Capacity, offer the Incenſe of his Merits, before the real Faces in Heaven. The Holy of Holies, with its Appurtenances, is expreſly called by the Apoſtle the Pattern of Heaven; for, ſpeaking of their being ſprinkled with Blood,

He ſaith, *It was therefore neceſſary, that the Patterns of Things in the Heavens ſhould be purified with theſe; but the heavenly Things themſelves with better Sacrifices than theſe. For Chriſt is not entered into the holy Places made with Hands, which are the Figures of the True, but into Heaven itſelf, now to appear in the Preſence of God for us.* So, in applying this to Chriſt, he ſaith, *now when theſe things were thus ordained, the Prieſts went always into the firſt Tabernacle, accompliſhing the Service of God; but into the ſecond went the High Prieſt alone*

once

once every Year, not without Blood, which he offered for himſelf, and for the Errors of the People. The Holy Ghoſt this ſignifying, that the Way into the holieſt of all was not yet made manifeſt; while as the firſt Tabernacle was yet ſtanding, which was a Figure for the Time then preſent.

And again, *Chriſt being come, an High Prieſt of good Things to come, by a greater and more perfect Tabernacle not made with Hands; that is to ſay, not of this Building; neither by the Blood of Goats and Calves, but by his own Blood, he entered in once into the holy Place, having obtained eternal Redemption for us.* This laſt Paſſage, I think, clearly ſhews the Deſign of the Temple under the Law. We ſee then, that the Fathers under the Law expected eternal Redemption by the Blood of Jeſus Chriſt, *as they waited in the Temple, which was a Figure of the true Tabernacle not made with Hands:* So are we to depend *intirely* on his Merits for Pardon and Salvation.

Chriſt's Manhood is the Temple, where God's Altar is erected. Whoever partakes of this Altar, ſhall be cleanſed and ſanctified. We read in the Law, that whoever neglected to go to the Temple to worſhip and make his Atonement, was to be cut off from his People; ſo now, whoever refuſes to repair to Chriſt the Living Temple, muſt expect to die in his Iniquity.

I am very ſenſible, that this Doctrine gives great Offence to the *Self Righteous*; to thoſe, who would claim Heaven by their own moral Virtues. But this is nevertheleſs the Language of Scripture, let them ſay what they pleaſe. A crucified Saviour, to the natural Man, has

has *no Form nor Comelineſs in him, that he ſhould deſire him*; he ſtill continues to be *deſpiſed and rejected of Men*; but to the humbled and converted Soul he is a Redeemer, *mighty to ſave*. To this living Temple, my Brethren, let us all repair; to this true Sanctuary, *which the Lord pitched and not Man*. The Doors of this Temple are ever open to receive all, who come in Faith and Humility. *I am the Door*, ſaith Chriſt; *by me, if any Man enter in, he ſhall be ſaved*; *and go in and out and find Paſture*. This is the only *City of Refuge* we have to flee unto, when the *Avenger of Blood purſues us at our Heels*. When all earthly Comforts fail, the Senſe of Chriſt's redeeming Love will fill us with all *Joy and Peace in believing*. If we *are dead in Treſpaſſes and Sins*, he will not fail to rouze us, with an *awake thou that ſleepeſt*, and *ariſe from the Dead, and Chriſt ſhall give thee Light*. When our Conſciences preſent us with a black Catalogue of Crimes, when we are oppreſſed with the Weight of Sin, upon our ſincere Repentance, he will ſpeak Peace to our Souls; *he will not remember the Sins and Offences of our Youth, but according to his Mercy will he think upon us for his Goodneſs*. He will remove far from us our Sins and Iniquities; he will ſtrip us of the filthy Garments of our own Wickedneſs, and he will clothe us with the *Robes of his Righteouſneſs and Salvation*. Let us then draw nigh to our Redeemer, and *he will draw nigh to us. He will not break the bruiſed Reed, nor quench the ſmoking Flax. He knows whereof we are made, and remembers that we are but Duſt. Turn ye then unto the Lord* JESUS, *for he will have Mercy upon you, and unto*

our

our God, for he will abundantly pardon. Whoſoever cometh unto him, he will in no wiſe caſt out.

This is the Happineſs attending the Chriſtian Religion: Comfort here, and Happineſs hereafter. Here we have Balm for all our Wounds. All Syſtems of Man's Invention fall very ſhort of the End they propoſe; but in the Religion of the Croſs, in that Diſpenſation which is *brought to Light through the Goſpel, Mercy and Juſtice have met together, Righteouſneſs and Peace* [or Reconciliation] *have kiſſed each other.*

As the Words of the Text have been fully conſidered, with regard to their ſpiritual Meaning, I would beg Leave to add a Word or two upon them, in their literal Senſe.

Let us wait for the Loving Kindneſs of the Lord in his Temple, i. e. let us uſe the outward Ordinances and Means he himſelf has appointed. Publick Worſhip is a principal Means which we have in our Power, of declaring to all the World that we are *Chriſtians*. If the *Jews* were commanded to repair conſtantly to their Temple, where the Redemption of Mankind was figured in Miniature only; we certainly are bound to attend on God's Service, who have it deſcribed in full Proportion. Be conſtant then in your Attendance at God's holy Temple, where he more immediately delights to dwell. *Reverence his Sanctuary*; for altho' we do not, (as ſome would inſinuate) aſcribe any inherent Holineſs to theſe Places, which are ſet apart for divine Worſhip, yet moſt certainly, ſo far as they are conſecrated to his Service, they have a relative Holineſs at leaſt.

The Temple under the Law was really holy, being of God's Appointment; and, in every minute Particular, typical and deſcriptive of the *Chriſtian* Scheme. But common Decency will dictate a becoming Veneration for the Houſe of God.

What I would at preſent inculcate is, your conſtant Attendance at this holy Place. As you have repaired and beautified your Church, let me adviſe you to reſort to it. It is not the adorning the Place, it is not ſaying *The Temple of the Lord, the Temple of the Lord*, that will ſtand you in any Stead; unleſs you attend on his holy Ordinances diſpenſed therein. The general Neglect of publick Worſhip, is a Scandal to this People and Nation.

If a poor *Indian* could be made acquainted with the great and glorious Privileges of the Goſpel, what would he give for the Opportunities afforded you! How glad would he be, if any ſhould ſay unto him, *We will go into the Houſe of the Lord.* Will not then, theſe unenlightened Souls *riſe up in Judgment with you and condemn you*, if you *neglect ſo great Salvation?* Is it not a Diſgrace to every one, who calls himſelf a *Chriſtian*, to be ſo eager in reſorting to Places of publick Diverſions, and at the ſame Time ſo cold and remiſs, ſo indifferent about attending on the Worſhip of God? Is it for this, our God has ſent the Knowledge of his Salvation to this Iſland? Is it for this, that he has preſerved to us the pureſt Religion? *O tell it not in* Gath, *publiſh it not in the Streets of* Aſkelon.

Let me adviſe you, for your own Sakes, *not to forget the aſſembling of yourſelves together, as the Manner of ſome is.*

is. Be conſtant in your Attendance in this Place; and when you are here, conſider whoſe Preſence you are in. Remember, that the great and tremendous God, before whoſe Face Mountains melt, and the perpetual Hills do bow, is now in this Place. He ſees the inmoſt Thoughts and Receſſes of your Souls. He ſees whether you come with an humble Faith, and Deſire of being ſtrengthened and aſſiſted in your *Chriſtian* Progreſs; or only to criticiſe on what you hear, and by that Means *reject the Word of God againſt yourſelves.*

Let this Conſideration then excite you to a becoming Serioufneſs in Devotion at Duties. By this Means your Hearts will be warmed with the Love of God, and you will receive the comfortable Witneſs of it to yourſelves. Be not contented with an outſide formal Shew of Religion; but beg of God to give you the Religion of the Heart. It is not the being Members of the beſt Church, that will ſtand you in any Stead, unleſs it be a Means of uniting you to God. Be not contented then to reſt in the outward Courts, but preſs into the Holy of Holies. We muſt ſerve the Lord our Redeemer, in a living Temple, renewed and ſanctified by the Holy Ghoſt; let us implore his Divine Influence, that we may become Tabernacles of his Grace; that Chriſt our Saviour may be offered up, in humble Faith and holy Love, on the Altar of all our Hearts.

Before I conclude I muſt inform you, that there will be a Collection for the Support of theſe poor Children, theſe little Members of Chriſt, who wait for your *Loving Kindneſs* in the Midſt of God's Temple. You are the

the Inſtruments deſigned to convey this Loving Kindneſs to them. You, who are *Chriſtians*, will contribute to their Relief, becauſe you are commanded to do it; it is your indiſpenſible Duty. You who imagine there is any Merit in Acts of this Nature, are to do as you pleaſe; you will give, I ſuppoſe, from your own Principles. Remember, however, that if you value yourſelves on theſe Performances, you ſet up for your own Saviours; and your very *Prayers will be an Abomination to the Lord.*

But I now addreſs myſelf to the Chriſtian Part of this Congregation. I deſire you to convince all Unbelievers of the Sincerity of your Profeſſion, and ſhew the Fruits of your Faith, by a liberal Contribution (if in your Power) to your poor ſuffering Brethren; even as God for Chriſt's Sake has had Pity on you.

You may obſerve, that at the Dedication of the Temple, the People made a *Willing Offering unto the Lord their God:* Let me adviſe you to be influenced by their Example, and in Compliance with your dear Redeemer's Command, *Go and do likewiſe.*

F I N I S.